THE WESTERN LUMINARY.

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RELIGIOUS.

From the New-York Evangelist.

THE DUTIES AND RESPONSIBILITIES OF THE MINISTRY.

An extract from the charge recently given by the Rev. H.G. Ludlow, of New-York, to the Rev. Mr. Christmas, at his installation over the Bowery Church.

"Again, my brother, we wish you to remember, that there will be like priest—like people. You will necessarily trace in strong lines, upon the souls of the congregation, your own moral image. Such is the influence of the Gospel ministry, that it will even do much towards giving a direction to the whole mass of mind upon which it operates. Now if this be true, that the people and the priest shall be like in the grand outlines of their character, you have reason to tremble, my brother, as you sit down to this moral sculpture. And let me add, your work is to be eternal. The man you form will live for ever. The character you mould will never die. You will meet them again at the judgment day.

"Since your future labours are to have such an important bearing upon the destinies of mankind, you will permit me to charge you in the first place to cultivate *ardent* piety. Without this, you may speak with the tongue of men and angels, and be nothing more than a sounding brass and a tinkling cymbal. You may have the gift of prophecy, and understand all mysteries, and all knowledge, and yet be nothing. Every thing you say, every thing you do ought to bear upon it the impress of a holy heart. In all your pulpit labours—in all your pastoral visitations—in all your preparations for the desk, you ought to burn with love towards God and man. Wretched indeed, my brother, will you be, if as you move through the various duties of ministerial life, you have not the habitual consciousness of being actuated by love. You may indeed do them. You may abound in all the external duties of your office. Indeed you may far outstrip many others, because your conscience goads you to an agony; but, unless actuated by holy love, you will live under the curse of God; and a sense of your hypocrisy will drink up your spirits. You will go through your congregation, visiting from house to house—praying with the sick—warning the wicked, comforting the saints—and feel with great horror, that, whatever the church may think of you—however the world may applaud you, in the sight of God you are nothing. Your life will be a dreadful drudgery; and every sermon you preach will make you feel as if you were ringing your own death knell. Beloved brother, I charge you too, not only on your own account to cultivate ardent piety, but on account of your people. Without this it is true you may be orthodox—you may perhaps preach the truth; but, unless it is all anointed with holy love—unless it be delivered under the deep influence of the heavenly temper, there is very little probability it will be blessed to the salvation of men. You must breathe the atmosphere of heaven, and speak and act under a lively faith, and a glowing love, or you will do little towards affecting the hearts or the consciences of your hearers.

"I charge you, my brother, to keep your heart constantly under this holy influence, and sit down and mourn and repent, when you find the flame dying on the altar. Mourn, and weep, and plead, until you feel it pervading, enlightening, and purifying your heart. Such a temper will do much towards prolonging your life, and your usefulness.

"Again, we charge you solemnly, my brother, to be a living example of the doctrines you teach, and the duties you inculcate. We charge you to be an example to the believer in word and conversation, in charity, in spirit, in faith, in purity. It is comparatively easy to have an orthodox creed, but a very difficult one to be orthodox in life. You may rest assured that your daily life before the world is to have an awfully important bearing upon your success. No infidel or enemy of God can as effectually counteract the power of the truth you communicate, as yourself. You are placed here, my brother, to preach to your people a life of deadness to the world, and holy self-denial. Let them perceive, in all your expenditures this grand governing principle. Of what avail will your preaching be, if men know that you are covetous of filthy lucre, or fond of parade. You are to preach against surfeiting and drunkenness. I charge you not to legalize either by being seen at the feasts of the Epicurean. If you wish to preach against these sins, be temperate in all things. When a minister, whether correctly or falsely, acquires the name of a high liver, he may rest assured, he is more fit to be a priest of Bacchus, than of Christ. We charge you to keep your body under, lest having preached the Gospel to others, yourself should be a cast away.

"Lastly, we charge you, my brother, to preach *fearlessly* the *whole* truth; and administer with fidelity the discipline of the church of God. It is said of Ezra that he prepared his heart to seek the Law of the Lord, *and do it*, and teach in Israel statutes and judgments. We charge you to *keep back nothing* that is profitable to your people; but to show them, and teach them publicly, and from house to house. We charge you to be instant in season and out of season, reproving, rebuking, and exhorting, with all long suffering and doctrine. Preach wherever you go. And as you are set to rule the house of God, we charge you to administer discipline affectionately, but without fear of man. If you know that you shall suffer martyrdom, you must not shrink from duty. It is your duty to be prudent; but let not your prudence deserve the name of cowardice.

"To conclude, let me urge upon you the importance of teaching every man and presenting every man perfect in Christ Jesus. Our hearts' desire and prayer to God for you is, that you may be a lasting blessing to this people, and have a large number, as the crown of your rejoicing in the day of the Lord."

From the New-York Evangelist.

SLAVERY OF THE CHURCH TO THE FASHIONS OF THIS WORLD.

I beg leave to offer a few thoughts to professors of religion through the medium of your publication, on a subject that is often lamented, while nothing effectual is done to correct the growing evil. I allude to the *slavery of the church* to the fashions of this world. Probably the worshippers of Juggernaut are under no greater bondage to their idol god, than many who profess to have renounced the world and its vanities are to the changing fashions of the day. As these fashions are almost numberless, and are interwoven with every condition and habit of life, and affect more or less all classes of professors, it is impossible, in the remarks which I shall make, to even glance at but few; I shall therefore confine my observations to the dress of females.

That it is the duty of women, professing godliness, to exhibit before the world an example of modest apparel, cannot be questioned without denying the authority of the Bible. "In like manner also," says the apostle, "that women also adorn themselves in modest apparel, with shamefacedness and sobriety, not with broidered hair, or gold, or pearls, or costly array; but which becometh women professing godliness with good works—whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart." It is only to open our eyes as we walk our streets, or enter our churches, to see the most palpable violation of these divine injunctions; and what is most to be lamented is, that it is tolerated by the churches and by parents; and the daughters of Zion are even encouraged in this sin that most easily besets them.

The growing extravagance of female dress in our churches is actually impoverishing many families, that might otherwise be in comfortable circumstances; and utterly preventing them from contributing to the charities which are evangelizing the world. Only take the amount of property invested in the watches, the chains of gold, the bracelets, the finger-rings, the feathers, the ribbons, and the trimmings, worn by the *daughters of Zion* in America, which God has solemnly interdicted, and it would annually form a sum, probably more than *three times as great* as the whole now raised by all the charitable societies of the day.

Mantuamakers and milliners find it for their interest to keep the fashions ever varying; a dress can be worn but a short time, before it must be altered, or laid aside for a new one, simply because the fashion has altered.

It is but a few years since seven or eight yards were a pattern for a lady's dress; but from cloth of the same width now, from twelve to eighteen yards are required in completing it with sleeves and flounces of fashionable dimensions. A decent hat or bonnet would then cost from four to eight dollars; now they are from ten to thirty: and if it was the sole object to put at defiance the authority of heaven, requiring women to dress with *shamefacedness*, it appears as though it could not be much more effectually done than in adopting the *present fashion* in this article of dress.

But it is often said, how can these evils be corrected? It will not do for ladies to attract attention by singularity. I answer, every one who has entered into covenant with God, has pledged himself to come out from the world; and not to be conformed to its fashions, in this respect to be "peculiar." Professors cannot perform their vows, without appearing singular, when compared with the world.

It is again said, that religion does not consist in dress. While this is fully granted, it may be replied, that dress may be the occasion of great impiety towards God, dishonour to the church, and a moral death to the souls of professors. What is more likely than gaudy attire to generate vanity and lightmindedness.

It is said, a person may be as proud of a plain, as a fashionable dress. So a person may be proud of any appearance of humility; but the question is, what does God require? Not pride, but humility; not gaudy attire, but modest apparel: and who can be innocent, while daily violating God's high commands?

But the question still returns, what can be done? Let the church of God awake to this crying sin; let the ministers of the gospel preach the whole truth, and give a portion to every one in due season. Let the mothers in Israel begin the reform with their daughters; for without it, have they not reason to fear that God may come down upon them in judgment, and "take away the bravery of their tinkling ornaments?" Judgment begins first at the house of God. We daily hear professors complaining of great coldness in our churches. While this and many other sins remain unrepented of and uncorrected, we may expect that God will suffer the churches to eat the fruit of their own doings; and leave them to mourn an unprofitable ministry, and barren ordinances.

EVANDER.

From the New-York Evangelist.

REV. GEORGE WHITEFIELD.

Extracted from Dr. Hawes' Church History.

"George Whitefield was the son of an innkeeper at Gloucester. From his early youth he had received deep impressions of religion: and he carried with him to the University of Oxford, a seriousness of mind very uncommon. He began his active career even before he was in orders, visiting the prisons, and instructing the poor. Bishop Benson was so delighted with his early piety, that he ordained him at the age of twenty-one. And his first essay was a striking specimen of his future popularity, being heard with uncommon and awakened concern. His person was manly, and grew large, as he advanced in years: his voice was remarkably musical, and capable of the most various intonations, with a natural eloquence, too singular not to command the most profound attention. His manner was often highly graceful and oratorical; and though a cast in his eye, strongly marked, prevented the vivid impression which that organ is peculiarly suited to make; yet no man, with such a disadvantage, ever looked with stronger sensibility; and after a second hearing the defect was forgotten. Never man possessed a greater command of human passions, or better knew the way to the consciences of his hearers; he had arrows in his quiver, that himself only knew how to sharpen. His literary attainments were moderate, though not defective in the learned languages; but his thorough acquaintance with the Scripture, and the peculiar art of introducing and illustrating every subject he treated, not only won the ear to listen, but left an impression on the mind never to be effaced. His labours in both hemispheres were immense; his courage undaunted; his zeal unquenchable; he fell a martyr to his work. The violence of his exertions often shook his constitution, whilst the more placid Wesley, with equal constancy of preaching, preserved his health to fourscore and upwards unimpaired. Perhaps no man since the days of St. Paul, not even Luther himself, was ever personally blest to the conversion of so many souls from darkness to light, and from the power of Satan unto God, as George Whitefield. The immense collections he made for charitable purposes sharpened the tongue of slander. Time hath affixed the seal of integrity to all his procedures. They who knew him best must witness, how holily and unblamably he had his conversation in the world. Indeed, he was so taken up with the unwearied labours of his ministry, in preaching, religious exercises, and advice to those who were daily applying to him, that he had sometimes scarcely leisure for necessary food. The very things for which he was abused, he esteemed his glory; and resolved to spend and be spent on the service of the souls for whom Christ died. But he had his spots, and so hath the sun.

"On the whole, as a man, as a christian, as a minister, we shall not, I fear, look upon his like again speedily. After passing through evil report and good report, during more than thirty years of incessant labour, he entered into his rest in America, which had been peculiarly benefitted by his visits; having crossed the Atlantic thirteen times, to preach the everlasting gospel, with the power of the Holy Ghost, sent down from Heaven. Whatever ignorance of his real character, the fatuity of prejudice, or the insolence of pride may have suggested, the day is coming, when his great and adorable Master will condemn every tongue that hath risen up in judgment against him, and say in the presence of men, and angels, "Well done good and faithful servant, enter thou into the joy of thy Lord."

Anecdote of the late Dr. Mason of New York, taken from Mr. Snodgrass' Sermon delivered at his funeral, Jan. 3, 1830.

"On one occasion, it is related of Dr. Mason, that, after the delivery of a discourse appointed for the day, he was observed to remain silent much longer than was usual for him, on similar occasions, apparently absorbed in profound thought, and hesitating whether to express his opinion of the performance or not. At length he was appealed to, by some one, and asked, whether he had any remarks to make. He arose and said, "I admired the sermon for the beauty of its style—for the splendour of its imagery—for the correctness of its sentiments—and for the point of its argument:—But, Sir, it wanted *one* thing;" and then, pausing, until the eyes of all were fixed upon him, he added, "It needed to be BAPTIZED in the name of the Lord Jesus Christ, to entitle it to the name of a CHRISTIAN sermon."—*Ib.*

SENTIMENTS OF THE REV. JOHN NEWTON,

A Calvinistic Minister in England.

"Though a man does not accord with my views of Election, yet if he give me good evidence that he is effectually called of God, he is my brother. Though he seems afraid of the doctrine of final perseverance, yet if grace enables him to persevere, he is my brother still. If he loves Jesus, I will love him, whatever hard names he may be called by, and whatever incidental mistakes, I may think he holds. His differing from me will not always prove him to be wrong, except I am infallible myself."

PERTINENT ANSWER.

At an anniversary meeting of the London Sunday School Union, the Rev. S. Kilpin remarked, that in catechising some children on the subject—"Thy will be done on earth as it is in heaven," the following were the questions and answers:—What is to be done? The will of God. Where is it to be done? On earth. How is it to be done? As it is in Heaven. How do you think the Angels do the will of God in Heaven, as they are our pattern? The first replied, "They do it immediately." The second, "They do it actively." The third, "They do it unitedly." Here a pause ensued, and no other child appeared to have any answer; but after some time, a little girl arose and said, "Why, sir, they do it without asking any questions."—*Ib.*

From the Southern Religious Telegraph.

SECULAR EMPLOYMENTS OF THE CLERGY.—No. II.

From what we said in our remarks last Saturday, we deduce the following conclusions:

1. The will of God is, that faithful ministers of the Gospel should be comfortably supported by the church.

2. That all ministers of the Gospel and candidates for the sacred office, should be plain, humble and heavenly minded; "giving no offence in any thing that the ministry be not blamed."

3. In case the people neglect their duty in this respect, the minister must support himself and his household the best way he can.

I will notice each of these points briefly, not for the purpose of proving their truth, for that is too clearly taught in scripture to admit of controversy; but to examine how far they are observed in their practical operation, and wherein reformation is necessary.

The first point may be as plainly expressed in scripture language, which is a proposition carrying its own proof with it. "Even so hath the Lord ordained, that they that preach the Gospel, should live of the Gospel." How comes it to pass then that the purpose of God here expressed, is disregarded by a majority of our ministers and churches? It is clear from this passage, if there were no other, that all should be supported in their work, and it is equally clear from the fact that all are not.—There were 42 ministers and licentiates belonging to the Hanover Presbytery at the time of the meeting of the last General Assembly. Of these about 10 received nothing, and about 15 others received probably less than 300 dollars each. One half, therefore, of the whole number do not receive, upon an average, more than 150 dollars as support from the people. The total number of communicants are 2,207. These by paying $7,61, each, including their contributions for domestic missions, could raise the sum of 400 dollars for every minister and licentiate. At most the sum of 10 dollars each, would support comfortably every minister and his family, and set to work 15 or 20 clergymen who are so entangled with the affairs of this life that they are almost entirely neutralized. Some members could only cast in the widow's mite, while others could double and treble the sum mentioned and not feel it. Besides, many friends, who are not members of the Church, in every congregation might be expected to assist. In the country, important contributions might be made in articles of diet and clothing. Had we the spirit of the primitive christians, these things could and would be done.

It is perhaps too obvious to remark that it is a great hindrance to the prosperity of Zion, for churches to remain vacant when they are able to support pastors. The Gospel should be preached by some means or other. Are not churches often guilty of having "the faith of God with respect of persons?" Do they not too often admire the scholar, or the orator, more than the apostle? It is no doubt sometimes the case. It is to be feared there is often a criminal fastidiousness upon this subject, that merits the rebuke of him that said, "I know thy works that thou art neither cold nor hot." In consequence of this, many worthy men, who are considered by the authorized judicatories and by the great head of the church, "able rightly to divide the word of truth," are left without employment and compelled to resort to worldly avocations for subsistence. Yea, they often go further; they frequently tear away a faithful pastor from an affectionate people where the parties are cemented by mutual endearments and obligations, and thus become instrumental in vacating churches, while many men might be found who only need the same encouragement and experience to become pillars in the church of God. No man rejoices more sincerely than I do in our common liberties; but liberty like all other blessings may be abused. But when they are not needed as pastors, it affords the best evidence that the case admits that God intends them as evangelists or missionaries; and consequently they must look to the church in the aggregate for support. It cannot be expected that the enemies of Christ will support the Gospel, will open their arms at once and receive a missionary to their bosoms and houses.—Paul found a Jason at Thessalonica, and a Lydia at Phillippi, who received him into their houses; and, no doubt, the Lord in all ages of the world will raise up friends to those that trust in him according to his promise. Matt. ix. 29. Yet it is clear from Acts iv. 34, that the Apostles and primitive christians did not expect a miraculous support; "for as many as were possessors of lands or houses sold them and brought the prices of the things that were sold and laid them down at the Apostles feet, and distribution was made unto every man according as he had need."

If churches therefore would see Zion in her primitive glory and prosperity, they must endeavor to attain her primitive spirit in this point as well as in others. The church has not put forth one tithe of her strength. She is "able to go up and possess the land."—We have cheering intelligence from the north and from the south, from the east and from the west to assure us, that if the means are used the work can be accomplished. Ministers who have the means of support by inheritance are bound by scripture example to consecrate themselves to the Lord and give themselves to the work; for "Barnabas having land, sold it, and brought the money and laid it at the Apostle's feet." If ministers and elders, deacons and private christians were all full of faith and of the Holy Ghost, Zion might "look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners."

LUCAS.

MEDITATION OF A SOJOURNER.

"I am a stranger and a sojourner"

I am a sojourner in a strange land, let me not entangle myself with the society, friendship, connexions of those I must soon leave. Let me be courteous to all, but let me not be unequally yoked with unbelievers: let me choose for my friends those who are indeed fellow pilgrims, who are travelling with their faces Zion-ward, and with whom I hope to dwell in glory forever. If by advice, exhortation or charity, I can benefit the souls of my fellow-pilgrims, let me carefully cultivate the opportunity: but let me not form any intimate fellowship with the ungodly.

I am a stranger and a sojourner; what have I to do with those petty disputes and controversies which agitate so many of those amongst whom I live; let me study to be quiet and mind my own business: the men of the world may be anxious about its parties and its politics, but let me take wrong and suffer wrong, rather than enter into their unholy secrets.

I am a stranger and a sojourner; but I am going home—home to my own country, to my Father's house, to the society of my brethren, to the goodly fellowship of the prophets, the glorious army of martyrs, the holy society of angels, the multitude whom no man can number, the delightful employment of tuning my golden harp and singing, Worthy is the Lamb. Oh blessed Jesus, be with me; guide, protect, support, take me to thyself: may I forever rest in thee.—*London Christian Guardian.*

Christ the only true ground of confidence in death.

"I have nothing to present to God but sin and misery; but the first is pardoned, and a few hours will now put an end to the latter." His friends began to remind him of his many acts of mercy; he exclaimed, "They be good works, if they be sprinkled with the blood of Christ, but not otherwise."—*George Herbert.*

"Oh, my God! When shall I drink of the river of thy pleasures? When shall I rest in thy bosom? I am unworthy of it, but thou art glorified by doing good to the unworthy. It is not for them who are whole, but for those who are sick, that thy Son the great Physician was sent. I am going to my Father and my God: I go to him with confidence, for he has arrayed me with the robe of his righteousness."—*Peter du Moulin.*

COMMUNICATION.

For the Western Luminary.

Mr. Editor,

Subjects have often been conveyed most forcibly by tropes and figures: and though the following *web* has been wove in the loom of my imagination, I trust it will not prevent its usefulness, for many of its *threads* are, in my own opinion at least, much more real than fanciful.

I fell into some company a short time since where the subject of *Temperance* was debated, for and against with much warmth. When the company had separated, I retired to bed; the images each side had presented, still danced through my imagination. Morpheus had scarcely shed the dewy balm of soft slumber over my eyelids, when on a sudden, I found myself on a vast extended plain, with a crowd immeasurably great on every side. All the scenes around me, "were gay and gladsome, bright with sunshine, and fragrant with perfumes: the ground was painted with all the variety of spring, and all the choir of nature was singing in the groves." "When I had recovered from the first raptures with which the confusion of pleasures had for a time entranced me, I began to take a particular, and more deliberate view of the delightful region." On either hand was a gate: that on my right was kept by a sour looking dame called REASON: the gate itself was plain and uninviting, and the keeper, very scrupulous in her examination of the applicants, would never turn her key, without many unpleasant interrogatories; and vast numbers were refused admittance entirely. After you had entered the gate, and were in the path, which led to the BOWER OF CONTENT, there were no roses which loaded the air with perfume—no flowers whose gay colors delighted the eye—no red wine gave its sparkling colors in the glass—no golden apples exciting the appetite, were suspended from wide-spreading boughs, shading a green turf, and inviting to repose. Streamlets descended from the BOWER indeed, but as they glided towards the gate and entered the vast plain that lay beneath, they were heated by the sun, or muddied by an occasional passenger. As you ascended towards their source, they became cooler and clearer, but, like the BOWER from which they flowed, they rather dried up the source of improper desires, than created extatic felicity. Between the traveller and the fountain, intervened almost innumerable obstacles, and insuperable difficulties. Many who had entered the gate, quitted the path with disgust. I looked and saw those that were near the BOWER: their faces wore a serenity of countenance I never saw before. Their drink was water, their food of the simplest kind, they lived to a great age, and the oldest were not infirm. They were much respected for their knowledge, and their virtues: and, what most astonished me, very few of them were afraid of death.

I then turned my eyes to the gate upon my left, called the *gate of tippling*. It was thrown wide open by a fairy portress, of most accomodating manners. An extensive arch loaded with flowers and grapes shaded its entrance. A gentle declivity, called the declivity of *Intemperance*, whose borders were crowded with roses, filling the air with perfumes, and musicians whose instruments loaded it with melody, led down to the *Temple of Bacchus*. On either side, and not distant from its declivity, were deep and gentle canals, gliding softly into a *Lake* whose margin touched the *Temple*, and extended beyond till it was lost in "blue distance." On the bosom of these canals were seen boats of various sizes and discriptions, which near the gate, glided with delight, and sported with activity, but as they approached the Lake which lay by the TEMPLE, though the waters seemed smooth and unruffled, they "reeled to and fro like drunkards." On the sides of this declivity, and partially hidden by roses and green foliage, were great numbers of shelves, closets, cupboards and sideboards, loaded with bottles, tumblers, tobacco and cigars: drink stronger than cider, beer, wine, &c. was hardly seen: there was some smoke from the cigars, but the quids of tobacco used by the crowd were small, and carefully thrown to a distance. Some of them who had been in at the other gate, when they came through the gate of *tippling* looked serious, but they had gone but a few steps on the declivity, when their eyes sparkled, and their wit and vivacity shone with more splendor than any around them. I observed that very few of those who started on the declivity, were stationary, and none or scarcely any turned back: some of them would have loitered about the gate, gathering the flowers, and snuffing the perfumed gales, or viewing the light and sportive craft that played upon the waters; but the crowd behind pressed them forward, with a steady, and incessant pace towards the TEMPLE. *Idleness* was not here the order of the day; many of the company commenced their occupations, but the crowd was so great the flashes of wit so enchanting, that they could not continue them. As I descended, I saw many of the glasses broken, wines and cordials were discarded. *Whiskey* and *Brandy* were the fashionable drinks. I had seen a few packs of cards near the gate, which looked clean, and they who used them were so screened by the foliage on the borders that perhaps I was unable to see many who were engaged in this amusement. Here they were profusely scattered over the *declivity*, looked dirty and greasy; white men and black men, in the same group, were shuffling them with amazing anxiety, and careless of observation. The smoke was almost suffocating; the quids of tobacco were unreasonably large and filthily strewed over every part of the declivity: the furniture looked more dilapidated, and now and then was a sheriff or constable exposing them to sale: the beggarly crew had no money, and the sacrifices were unusually great. Thinly interspersed, or at a distance, were seen females bitterly weeping over the wreck these accursed inmates had produced; some of them held in their hands constitutions of *Temperance Societies*, but they made no converts. The crowd was becoming more pevish, more corpulent, and less active; their eyes were glaring red; their voices were blustering and vehement, and none were heard with attention but they who interspersed their language with deepest profanity. I recollect to have heard one say at the gate 'tis as *ungentlemanly* as its unchristian to *swear:* here every thing was changed. All labor, all employment except that of bustling toward the TEMPLE, had ceased; each was pressing onward with an impetus increasing as he approached the lower end of the declivity—The air was filled with the stench of whiskey; around the TEMPLE no great distance seemed the very sink of pollution. At this moment TWO remarkable persons entered the crowd. The *one* I knew to be *age*, from the scythe he held in his hand, with which he began to mow down the crowd, and cast them into the lake: the *other*, was a stranger: he held in his hand a flaming torch with which he touched the Lake, composed of whiskey, brandy and rum; in a moment all above, around was an immeasurable sheet of liquid flame. The screams of the suffering, the groans of the dying, and the fear of immediate death by the flame, or suffocation by the smoke awaked me. G. M.

LINES *found in Lord Byron's Bible.*

Within this awful volume lies
The mystery of mysteries.
Oh! happy they of human race,
To whom our God has given grace,
To hear, to read, to fear, to pray,
To lift the latch and force the way;
But better had they ne'er been born,
Who read to doubt, or read to scorn.
Balt. American.

WESTERN LUMINARY.

LEXINGTON, KY.

WEDNESDAY, MARCH 31, 1830.

ANNIVERSARIES.

The following Religious and Benevolent Societies in Lexington, have made arrangements to have their anniversary meetings all in the same week, as follows:

Kentucky Bible Society, Monday, 12th April.
Female Bible Society, Tuesday, 13th "
Female Tract Society, Wednesday, 14th "
Sabbath School Union, Thursday, 15th "
Colonization Society, Friday, 16th "
Temperance Society, Saturday, 17th "

The meetings will all be held at candle light, except the Temperance Society, which will be at 3 o'clock in the afternoon.

The places at which they will be held will be made known in next week's paper.

MISSIONARY INTELLIGENCE.

Extract of a letter from the Rev Cyrus Byington, to the Publisher of the Western Luminary, dated

Yokmokchaya, Ch. Na. March 9th, 1830

My dear Brother S——, Your refreshing paperstill finds its way to me. I more than thank you for it, in the ordinary way of giving thanks. I feel bound at times, to write you a few lines, and send you such facts and information as may cheer and comfort you and your readers. I have received within a short time a letter from the Rev. Hiram Bingham, a Missionary to the Sandwich Islands. I have thought that some of your readers would be interested in a letter from a missionary to those Islands, as *one* from among themselves, has gone to that precious field of labor.—I shall copy nearly all the letter. You must exercise your own judgment about its publication.

"OAHU, *April 2d*, 1829.

Dear Brother B——Your short friendly and very welcome letter from Cincinnati, dated Sept. 20, 1827, has recently been received, together with your spelling book of the Chahta language. For which I sincerely thank you. I had scarcely time to look it over, before I had an opportunity to send it to the North West coast of America. I sent it to Br. Green for his amusement and assistance, in his exploring tour, in that quarter. For which he left us, about two months since, and sailed on board Ship Diana, Capt. Taylor. Before I let it go, I had an opportunity to compare a considerable number of words, with the language of the Northern Tribes, by the assistance of a native of the Hudson Bay country, who had travelled across the continent, and sailed in a small brig from an English trading port, 30 miles up the Columbia, to this place. I could discover no material resemblance, but had not time to satisfy myself that there is none.

I would just remark, that if the *Hudson Bay Company*, who have great influence throughout that vast northern portion of your continent, between the northwest coast and Hudson bay, and between the United States and Frozen Ocean, and who own the establishment above mentioned; if this company should be found to be favourable to the introduction of the gospel there, the work may soon be begun, without waiting for an American Colony to be established on the coast. At their port on the Columbia River they have 300 acres of land under cultivation, a saw mill, brewery, &c. And they seem to feel a good degree of security among the native tribes, without presenting the motives of the gospel, and the advantages of learning. What then might a missionary, such as Brainerd, a Swartz, or some of the Moravians expect, if allowed to come among them, and tell the wandering and dying children of the northern forest, that God has had compassion on them, and sent his Son Jesus to die for their salvation, and to bless them with all spiritual blessings in heavenly places, to turn them from sin, darkness and ruin, to holiness, to glory and to eternal life. Would you not feel safe: I mean sufficiently safe, to warrant the experiment, to go any where among the Aborigines of America, with the book of God in your hand, and the love of God burning in your heart; and would you not willingly take your bed of straw with them, and share their humble fare, in prospect of winning their souls to Christ and to heaven.

Mrs. B. is at present rather feeble. As for myself, I am almost daily taking mercurial pills, &c. to extirpate the seeds of the liver complaint, which has recently induced Brother and Sister Ely to quit the field, and return to their native land. Am able to preach two or three times a week, and work at translations.

We have printed 10,000 copies of the Gospel of Luke, and I think from the rapidity with which it is selling off, that another ten thousand, will quickly be called for. Acts is translated and will probably be printed in two or three months. After this the Epistles, in their order. A large tract is now in press extracted from Genesis; and also a more general tract, embracing the principal points of Scripture history. We have enlarged our little book of hymns to 100 in number, and have printed two editions of 10,000 copies each, making 33,000 copies of the four editions. I hope to send you a copy of Luke. I have begun to translate the first 20 Psalms, which have been assigned me, and I hope to have them in the press before long, unless the warmer months should increase my disorder, and diminish my efforts. Our new associates begin to preach in the native language. I expect of course some help in that department from Mr. Clark, who is stationed here.

There is some evidence that the Spirit of God, is gently moving on the hearts of some of the poor islanders arcund us. Four have been recently admitted to the church at this place, and thirteen at Chaui, and as many more at Hawaii. I have a class of young men, six in number, all members of the church, possessing natural talents, which promise to be useful, who have placed themselves under my particular instruction, to study *Theology*. They assist me also in the work of translations, &c. Whether any of them will ever be fit for the sacred office, depends chiefly on the grace of the Lord of the harvest who, if he has need of such labourers, can qualify them for it.

Our present spelling *book* or *sheet* contains but 8 pages. Of this we have printed 120,000 copies besides an edition in America. More than 100,000 have been distributed. Admit that each learner has received two copies, and the number of learners will be at least 50,000. A very large proportion are adults.

I am happy to learn, that you are contemplating and attempting more for the adult population of the forest, than formerly. Your schools for children will have an important reaction upon their parents. Both are included in your commission. May multitudes of parents and children be found among your sheaves in the final harvest.

Very affectionately, I remain your brother,
H. BINGHAM."

I have read this letter often. I copy it for you with deep interest, especially as I think of the changes which have taken place, since your Dr. Woods, Br. Bingham, and many others with myself, were once pursuing our studies together at Andover.

The deep interest taken by our christian friends in various parts of the union,—in the welfare and best good of the red people, has not a little comforted our hearts. We have been tried, and are tried, in view of the dangers and evils that threaten the red men on this side of the Mississippi. But while evils and troubles seem to arise through the influence of man, the blessings of the gospel are poured upon some of the red children, from the prosence of the King of heaven. And I cannot but hope that the same God who constrained the Israelites to maintain their covenant with the Gibeonites, will also impart unto all in our land such a deep sense of *justice* and of the retributions of the last day, as shall restrain them from doing any thing more to drive away those children—from their homes, their schools, and their altars, and the graves of their ancestors during many generations.

God seeth in secret. He often operates in a manner unseen at the time, by mortals, but with Almighty energy and certainty. Then let all men beware how they contend with him, or oppress those who have received his anointing. Sometimes men find a secret power thwarting all their wicked plans.

The Lord still remembers and blesses this *dear* people. And indeed they are *dear* to us. Last Saturday a number met at our new meeting house, and continued together till Monday morning. We had preaching, or singing, and praying, most of the time night and day, during our stay on the ground. Twenty-two were admitted to the church. Just about 100 Chahtas have been received, since the first Sabbath of June 1829, into our church One of the members had wandered from the path, and as we hope had returned to the fold. He made his confession and asked forgiveness in the presence of all—and until this was done—he would not take his seat with the church. He was freely forgiven—and sat and communed with his brethren.

I have received a letter from a brother in the South part of the Nation. He says—"Eleven, as the fruits of the revival, have united with the churches at Emmaus and Goshen. As many, perhaps more, may unite with these churches, at their communion seasons in March. Some of those who have united with the churches appear very well, and give the most satisfactory evidence of having passed from death to life." On the Friday previous to the last Sabbath of this month, our Presbytery expects to meet at Aukhuna for the purpose among other things, of ordaining one of our Missionary Brothers, as an Evangelist. In the same village there has been and still is a blessed work of the spirit. The *simplicity* which some of our people exhibit, renders them very interesting.

You remember the hymn book you gave me, and the hymn which closes the series. I once lent it to a pious young woman. As she read and sung that hymn, the tears poured freely. For God had "saved her life before." Once she was bitten by a venemous serpent, and one night she and a little boy were exposed to the wild beasts. Oh my brother, persevere. Your paper, the Lord has owned and blessed. And are you not thankful. Compare the situation of many of your readers with what it was when your first number issued—and bless the Lord. Pray for your brother in the woods.

CYRUS BYINGTON.

For the Western Luminary.

MISSIONARY CAUSE.

On a recent visit of the Rev. Mr. Hamilton to Centre College, a Missionary Society was organized in that institution, auxiliary to the American Home Missionary Society, consisting of near seventy members. Since that period some additions have been made to its numbers, and the Society is now in a flourishing condition. Many young men manifest an earnest solicitude for its prosperity and a pleasure in contributing their mite for the relief of those who are destitute of the gospel. Will not their example awake the lovers of Christ to the interest of His kingdom.

CHARLES STURDEVANT, *Secretary.*

Centre College, Danville, March 27th, 1830.

AMERICAN BIBLE SOCIETY.

We invite the attention of our readers to the following communication, which we have received from the Secretary of the American Bible Society.

This Society at its last annual meeting May, 1829, passed a resolution to supply with the Holy Scriptures all the destitute families in the United States, that may be willing to purchase or receive them, within the space of two years. To carry into execution this noble resolution, the Society of course must rely on the assistance of its auxiliaries and liberal friends. The resolution was cordially received, and many auxiliaries have taken measures to render efficient aid in the accomplishment of the grand object. But great objects cannot be effected without great exertions. It appears that the Society is now in debt to the amount of $23,600. Yet more than this is due from auxiliaries for books advanced to them. All such debts should be paid as soon as possible, that the Society may move on unembarrassed in the sublime work of supplying every destitute family in our country with the Word of life.

It appears that one of the most formidable obstacles to the accomplishment of this object is the want of agents to explore and supply the destitute parts of the country. In many cases this work has been done by auxiliaries. And to them we think it properly belongs. They can explore and supply the immediate field of their operations with less difficulty and expense than the parent Society can.

The next annual meeting occurs on the 13th of May next. One half of the time embraced in the resolution for the supply of the United States will then have elapsed. The officers of auxiliaries and all agents and friends of the Society should be active to accomplish all they can, and communicate the results of their labours to the Secretary, before the next annual meeting. A more noble and truly christian undertaking can scarcely be imagined than this, in which the American Bible Society is now engaged. It justly claims the aid and asks the prayers of all friends of "pure and undefiled religion."

For the Western Luminary.

The Secretary of the American Bible Society has forwarded to us the following communication, which we lay before our readers.

THE TWO YEARS' SUPPLY.

It is now generally known, that at the last Anniversary of the American Bible Society, a resolution was adopted to endeavour to supply every destitute family in the Union with a copy of the Holy Scriptures in the course of two years, in case Auxiliaries and friends would co-operate, *seasonably* furnish the means, &c. The enquiry is often made of late, "What prospect of carrying this resolution into effect?"

In reply, I would say, that although most of the first year has passed by, and that less is yet accomplished than could be wished, it is still in the power of the friends of the Bible to redeem their pledge *if all will do their duty.*

The Managers of the Parent Society had, in the beginning, *three* grounds of fear in relation to this enterprise. *First*, that they could not prepare the requisite number of books; *secondly*, that they could not raise sufficient means; *thirdly*, that they could not find a sufficient number of explorers and distributors.

The first ground of fear *is now removed.* The printer of the Society, and the binder, have so enlarged their means for manufacturing books, that almost any quantity can be made, if money is seasonably furnished as donations, and for books sold. The Depository now contains 100,000 bound Books and 200,000 more in printed sheets, which could soon be bound and ready for distribution. If the resolution, therefore is not carried into effect, it will not fail because the Parent Society could not prepare the books.

The pecuniary prospect of this undertaking is less favourable. Not that there has been a want of pecuniary *pledges;* not that some pledges have not been nobly redeemed, and considerable sums of money received, but that these receipts have not kept pace with the expenditures. The sums of money pledged to this enterprise are something like $100,000, about one-third of which has been paid into the treasury. But the expenditures in getting a stock of Books ready (which the Board dare not fail to do,) have been far greater than these receipts, even when added to receipts for books sold. The Managers have been *much more disappointed* in not receiving pay for books out on long credit, than in any failure to redeem pledges of donations. If these books sold had been paid for, the Managers would not be, as they now are, $23,000 in debt to Banks for money borrowed.

But notwithstanding this comparatively unfavourable view of the pecuniary state of the Society, there is no evil here which cannot be easily and quickly removed if all friendly to this *two years enterprize will do their duty.* A little effort on the part of Auxiliaries in debt for books, would soon raise the means for the liquidation of their respective debts, and consequently cause the liquidation of the Parent Society's debt. It is earnestly requested that officers and Managers of Societies still in debt for books, will do all in their power towards the payment of the same before the coming Anniversary in May. If this is generally done, and something liberal done toward redeeming pledges of donations, then it can be said, in May, that the *second* ground of fear is removed—the fear that *sufficient money could not be raised.*

The *third* ground of fear, namely, as to the *distribution of books*, is yet unremoved, though there are by no means grounds *here* for despair. New-Jersey, Pennsylvania, and Maryland, have supplied their respective destitute families. New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, and New York, have nearly completed their task. Maine and Ohio have each supplied several counties, and are now engaged in supplying others. Virginia, North Carolina, South Carolina, Kentucky, Louisiana, and Illinois, have each, as States, undertaken to supply their destitute families. More than one half of the counties of Georgia are pledged to a similar supply. One county in Mississippi has been supplied, and an effort is now making to supply other parts of that state. In Alabama, a Bible convention is called this month, for the purpose of taking measures to supply that state. In Indiana a State Bible Society has been formed with the intention, it is hoped, (no official letter having yet come to hand) of supplying that State. In Missouri, one or two counties are supplied, and some extra efforts have been made in others. In Michigan and Arkansaw Territories, as well as in Florida, a few Auxiliaries have been formed, and a beginning made toward a general supply. It appears on looking over the United States, that almost every portion of it, besides being reached by the resolution of the Parent Society, is also covered by a resolution of some of its Auxiliaries. Now all this would be truly cheering, were there not so much yet to be done toward carrying these good resolutions into effect. The most of the first year in which this great work was to be done has fled, and "there remains yet much land to be possessed."

But even on *this* point I would say, that there is no ground for despair if all the friends of the Bible *will do their duty.* Let those Societies which have been for some time in debt for books, pay their debts soon: let those which have pledged domations remit them as early as practicable: let those Societies in the older States which have undertaken to supply their destitute finish this work and report the present year: let those at the South and West do all in their power the present year, and make their calculations to finish their supply the coming year: let books be sent for *at once* by Societies which can pay for them *down*, or within *three*, *six*, or *nine* months; let them be requested as a donation where they cannot be purchased: let Agents, Ministers of the Gospel, Editors of religious papers, and friends of the Bible, of every denomination, urge on this glorious work, let supplications ascend from every pulpit, every monthly concert, every family altar, and every pious heart, that the Lord would give free course to his word, and we shall yet be able, by May 1831, to rejoice that *one entire nation* is blessed with the oracles of God. Yes, this great work can be done. The means for its accomplishment can be raised, the books can be made, and, with an effort, they can be distributed. But there must be an effort on the part of all. Every nerve must be strung, every hand must be put forth, fervent prayers must be offered, and sacrifices must be made, and all this must commence *soon.* No time is to be lost.

In closing this communication I would say, that if this undertaking fails, it will fail in a good measure for want of a sufficient number of experienced faithful Agents. If a few of our known influential Pastors of Churches would consent to leave their charges, and act as Agents during a part of the coming year, at the South and West, they would do much, very much, toward carrying this resolution into effect. It is respectfully suggested, that such take this matter into serious and prayerful consideration.

New-York, March 12, 1830.

PAPAL CHURCH IN THE UNITED STATES.

(Continued from last week's paper.)

We must proceed, in our extracts. The bishop feared his account was too flattering, and that the Association, thinking his establishments highly prosperous, would direct their bounty to other less promising stations. His next letter, therefore, presents some interesting details: "They write me," says he, "from different quarters, that the principal directors of the Association for the Propagation of the Faith are scrupulous of aiding my diocese, because they believe it is sufficiently established, and because I have no stations among the savages. As you have been long my friend, and know perfectly the sincerity and frankness of all my words and actions, I will enter into some details on the western missions of the United States, where I have resided as a Bishop sixteen years, and was sent thirty-five years ago as a missionary.

"Generally, we ought to consider all the new bisheprics of America as sees destitute of all resources, which can never be solidly established, unless, for half a century, they are aided by rich and pious souls in Europe, with zealous and learned missionaries, with money, and with all kinds of church vessels, ornaments, and decorations.

"To give you a clear idea of these bishoprics in the United States, I will briefly narrate my own situation, when the court of Rome, on the presentation of Mgr. Carroll, had nominated me to the see of Bardstown. Willing or unwilling, I was obliged to accept it; I had not a farthing at my command; the Pope and the Cardinals, who had all been dispersed by the revolution, could make me not the smallest present; and M. Carroll, although he had been for sixteen years a bishop, was poorer than I—for he was in debt, and I owed nothing. They proceeded at once to consecrate me, on the 4th of Nov. 1810; but, for want of money to defray the journey, I could not set out. It was not until six months after, that, in consequence of a contribution made in Baltimore, I was able to reach Bardstown, my episcopal seat. On the 9th of June, 1811, I entered this little village, accompanied by two priests, and three young men, students for the ecclesiastical condition. Not only had I no money in my purse, but had been obliged to borrow nearly two thousand francs for the journey. So, without cash, without a house, without possessions, and almost without information, I found myself in the middle of a diocese two or three times larger than all France, containing five large States and two immense Territories, and able to converse but imperfectly in the language of the country itself. Add to this, that almost all my Catholics were emigrants, and very poorly accommodated.

"After this faithful description, which will suit all the western bishoprics except New-Orleans, where should I have been my dear D———, if my kind friends of America and Europe had not generously succoured me, and if I had not made the best use possible of their abundant alms! Alas! I should have done nothing—I should have vegetated—all would have yet remained to be commenced. It is very true, that, with the aid of friends and the grace of God, I have formed establishments which excite the admiration

even of those who have most effectually laboured with me in erecting them. But, because I have known how to put to profit the precious gifts I have received—because I have begun in an admirable manner,—must I be left there to behold the decay and ruin of what had offered such flattering hopes for the future? Would it not be better to aid me still in consolidating what I had established with sweat and toil,—so that, in a few years, my seminaries should be, as it were, a branch of the Propaganda of Rome, in which might be trained a sufficiency of missionaries for Kentucky and the dioceses adjacent! Already am I furnished with buildings, which can contain a hundred young persons, and this number I could procure, had I the means of feeding and decently clothing them, and could I furnish the books necessary for their education. I beg you, inform the directors, that our Americans are not like the people of the East Indies.* Spring from Europeans, they have the intelligence, the resources, the customs and manners necessary for the most brilliant education, and are capacitated to receive it. Some of my Kentuckian priests would do themselves honour at Paris and at Rome, by their knowledge, quickness of perception, learning, and extemporaneous eloquence. They easily bend to the rules of the Seminary; acquire a piety more solid than showy; are fond of learning, and capable of great application. Give me only sufficient funds, and a few serious and well instructed professors, and I can assure the gentlemen, Directors of the Association for the Propagation of the Faith, that I will soon form a sufficiency of priests for even the savages. I may indeed assert, that the savages can never be assured of having missionaries constantly, until it shall be found practicable to form them in the country itself. Finally, it is a falsehood to say that there are no savages in my diocese. Many nations of these poor barbarians inhabit the borders of Indiana and Illinois, *two States depending still on my jurisdiction.*† But I have yet so great need of priests for the Catholics around me, that it has not been possible I should employ myself in managing a mission altogether different from that I am now conducting. The almost invincible repugnance these savages show to civilization, the degeneracy and brutishness of their powers of mind, their implacable hatred and revenge, their almost constant and disgusting drunkenness, their insurmountable indolence, their roving, vagabond life, more necessary now since the vicinity of the whites has deprived them of game; all this united—with their continual traffic among the whites, which, cannot be hindered, *as long as the republican government shall subsist*‡—must render the labours of missionaries among them almost fruitless.

"God forbid," he adds, "that I should decry such missions; but I have been convinced for several years, that the missions among whites are much more valuable, in regard to both the progress and the honour of religion. For, since the holy Catholic religion has exhibited herself in Kentucky with a certain splendor,—since schools for girls and boys, into which all sects are admitted have been multiplied, our many churches built, and our doctrine clearly and solidly explained in them on Sundays and festivals, the most happy revolution is affected in her favour. To the most inveterate prejudices have succeeded astonishment, admiration, and the desire of knowing our principles. Now the conversions are numerous. In twelve jubilees, wherein I have presided, more than forty Protestants have entered the church; a great number still are preparing to share the same happiness,—and I have hardly gone over the half of Kentucky."

(*To be continued.*)

*See their case exhibited by the Abbe Dubois, and the reply of a Protestant missionary at Serampore.

†Less is probably meant than meets the ear in these unwelcome and even apparently arrogant sounds.

‡And can Rome begin already to calculate on its termination? "Timeo Danaos et dona ferentes"—we may well exclaim.

POPERY IN THE WEST.

We invite the attention of our readers to the article on our first page, exhibiting, from authentic documents, the progress of Popery in the United States. It affords irresistible evidence that Papists are making extensive and systematic efforts to bring our countrymen of the West within the pale of their communion; and these efforts have been crowned thus far with remarkable success.—From their official report it seems, that the Society in Europe for the propagation of the faith, voted $24,000 in the single year 1828, for the support of their missions in America, of which sum about $16,00 were expended in the valley of the Mississippi; a sum greater, we will venture to say, than was ever expended in the same valley for the same purpose, in any one year, by all the Protestants sects united.

And how was this money expended? Chiefly in the support of colleges and schools. The object of the Catholics is to obtain the control of the education of the youth, and especially the youth of the most respectable families. From an advertisement in a Nashville paper, just received, we perceive that their spacious college at Bardstown, extending with its two wings 300 feet in length, has contained on an average, for the last four years, 150 students; a number greater, if we may credit the Journal of the American Education Society, than is now sent from the State of Kentucky to all the Protestant colleges in the Union!

In view of these facts what shall be done! We take it for granted that every true Protestant will say, the efforts of the Catholics must be counteracted. Learning is power; and whoever control the seminaries of learning in the western country, will have great facilities for controlling that country; and they who control that country, will soon control the whole country. How then shall these efforts be counteracted? There is but one legitimate method. If Catholics establish colleges on the narrow principles of their faith; Protestants must establish more colleges and better colleges. If the Jesuits send over swarm of teachers and missionaries, we must send from our northern hive larger swarms of better teachers and devoted missionaries. We must increase light, until nothing can live which will not bear its full blaze. And what we do, we must do now, remembering for our encouragement those words of Bishop Fenwick, to his Catholic brethren: "*If the Protestant sects are before hand with us, it will be difficult to destroy their influence*—N. Y. Obs.

ANTI-SABBATH MEETING AT MOBILE.

If Protestants wish to know what effect the prevalence of *Popery* in this country will have upon religious institutions which they sacredly regard, let them read the following resolution; which is one of a series, adopted a few weeks since, at a public meeting of those citizens in Mobile *opposed to the closing of stores on Sunday morning!*—N. Y. Obs,

Resolved, That a portion of the present meeting is composed of Roman Catholics, whose religious opinions do not compel them to close their stores or shops on Sunday. That this custom prevails in all Catholic countries in the world; that they have inherited these maxims from their forefathers, and are tolerated in them by their *own church;* and to this day, their conduct has never been called into question in New-Orleans, the capital of our sister state of Louisiana.

From the Southern Religious Telegraph.

REPORT IN CONGRESS ON SABBATH MAILS.

A report was made in the House of Repretives on Thursday, the 4th inst. on Sabbath Mails, by the committee to whom the numerous memoriels and remonstrances on this subject were referred.—The Hon. Mr. Johnson, the reputed father of the notorious report on Sunday mails made in the Senate a year since, is the chairman of this Committee.—The report, as was expected, is adverse to discontinuing the mails on the Sabbath. The House ordered the printing of 10,000 copies of it. The minority of this Committe, presented their views on the subject, and 10,000 copies of their report, also, were ordered to be printed and to be appended to the former. An effort was made to lay this question on the table, but without success; it was committed to the Committee of the whole House on the state of the Union.

The report made by Mr. Johnson, as described by the Washington City Chronicle, appears to be, a new version, with a few embellishments, of the evasive quibbling and insinuations which gained him so much credit a year ago. We would not, however, ascribe to him more than his just due. The following is the brief account of this document given by the Chronicle.

The Committee say, "in substance, that some religionists hold to the sanctity of the *first* day of the week—others to the sanctity of the *seventh*—and others to the sanctity of *none*—that these disagreeing among themselves, call upon Government to interpose and settle the controversy:—they say that Congress, so far from having authority for doing this have no right to determine whether any day has been designated by the Almighty for religious ceremonies. The Committee do not impugn the *professions* of the memorialists, but they say, "we are not to forget that Cataline was a professed patriot:—that Arnold was a professed whig—and that Judas, a *professed disciple*, betrayed his master." They say that "the Persians had their idols, the Grecians their oracles, the Romans their auguries, and modern Europe her priesthood;" and they warn us, if we wish to escape the superstitions, oppressions, cruelties and crimes, which a blind religious zeal has inflicted upon pagan nations and is now inflict upon Europe, not to grant the denominations calling themselves Christians, in this country, any special countenance. Speaking of our clergy, they say "the robe of sanctity too often glitters to deceive,—they further say, that the petitioners might with as much propriety ask Congress to suspend a ship of the line in her passage on the ocean, or an army in its march towards the invading onemy, as to stop the transportation of the mail on the Sabbath—they say the mail is intended to improve the condition of man, and were it to be suspended one day in seven, "one seventh part of the improvement of the country would be lost." They say, finally, in reference to suspending the mail on the Sabbath, that they might, so far as principle is concerned, just as well establish a national church and endow the clergy.—Such is an outline of the reasoning contained in the report, and we leave our readers, to judge of its logic and morality."

Whatever decision Congres may adopt on this subject, we are glad that the people have spoken and brought it before them. If the Christian Sabbath be not a divine institution —*let it be abolished, and erased from the calender of the week.* Let not the people be imposed on by a religious rite of this nature, invented by depraved man. But, if it is indeed, a divine institution, sealed and sanctified by the Spirit of the living God—if the evidences of this may be seen and felt as a demonstration of unchanging truth, nothing can be lost by the discussions or inquiry which the memorials have occasioned.

But whether it be a *divine* or *human* institution it is incumbent on the friends of Sunday mails, to shew what power or authority is given to Congress, by the Constitution, to introduce this innovation, and establish an act which sets at defiance the laws of the several States and the common law of the land. —A copy of the report has not yet reached us; as early as possible after receiving it, we will lay it before our readers.

BOTH LUTHER AND CALVIN OPPOSED TO "UNION OF CHURCH AND STATE."

In the "Quarrels of Authors," [vol. 2. pp. 113, 114 note] the writer remarks—and his testimony is the more to be regarded, as he was no friend to either of these great Reformers—"that when Hobbes adopted the principle that the *Ecclesiastical* should be united with the *Sovereign* power, he was then actually producing that portentous charge which had terrified Luther and Calvin, who, even in their day, were alarmed by a new kind of political Antichrist * * * * Luther predicted that as the Pope had at times seized on the political sword, so this, under the pretence of policy, would grasp the Ecclesiastical Crosier to form a *political church* * * * Calvin, in his Commentary on Amos, has also a remarkable passage on the *political church*. Animadverting on Amaziah, the Priest, who would have proved the Bethel worship warranted, because settled by the Royal authority, "*It is the King's Chapel.*" Amos 7, 13. Thus Amaziah, adds Calvin, assigns the King a double function, and maintains it is in his power to transform Religion into what shape he pleases, while he charges Amos with disturbing the public repose, and encroaching on the Royal Prerogative. Calvin zealously reprobates the conduct of those inconsiderate persons *who give the Civil Magistrate a Sovereignty in Religion, and dissolve the Church into the State.*

It will thus be seen that those men who knew how to resist the *Spiritual* domination which had long tyrannized over the world, were equally alive to the encroachments of the *Civil* power upon the rights of the Church. The Puritans and Non-Conformists of Great Britain have followed the example of these eminent Reformers in their opposition to Ecclesiastical Establishments. The Pilgrims and the Huguenots imbibed the same spirit; and they chose rather to sacrifice all in the land of their nativity, and seek a home on these distant and then uncultivated shores, than to part with that liberty in matters of religion with which Christ had made them free. And if there be any who desires to unite Church and State in this land of equal rights, it is rather to be concluded that they are the disciples of Hobbes, than the true descendants of so distinguished an ancestry.—*Charleston Obs.*

From the Southern Religious Telegraph.

TEMPERANCE DEBATE IN CONGRESS.

We observe with pleasure, that there has lately been a spirited discussion on the orthodox principles of Temperance Societies, in the House of Representatives; and it give us pleasure to add, that the measures as well as the principles of these Societies, were ably defended and advocated by several members. We are glad to see debate on this subject, in *any* place, by temperate men, for there is nothing to be feared, but much, every thing to be gained by inquiry, and discussions, which shall lead men to adopt and act on the principles of good *sober* sense and sound patriotism in reference to this subject.

The debate arose on resolutions offered by the Hon. Mr. Condict, of N. J. to instruct the Committee on Naval Affairs, to inquire into the expediency of inducing the seamen and marines in the United State's service, voluntarily to discontinue their rations, and the use of whiskey—and substitute for them double their value in other, and less dangerous comforts; and also to allow some additional bounty to every seaman at the close of his service, who shall have abstained *entirely* from the use of ardent spirits. These resolutions were opposed by Messrs. Roffman and Wickliffe, who would leave the matter, where it was formerly left, with the vitiated appetite of the drinker, to decide for himself; and supported by Messrs. Drayton, Reed, Burges, Richardson and Ellsworth. Mr. Reed referred to the Temperance Societies, which had been introduced into the debate, and said that they contributed much to the improvement of the state of our society, manifestly so, to the great joy of all sober men. He had no hesitation in saying, he attributed this improvement to the Temperance Societies established in the country.

In the course of his remarks, Mr. Richardson said—"The existing law provides that each seaman and marine shall be supplied daily with rations of ardent spirits. However temperate their habits, or disinclined by their taste or early education, to the use of ardent spirit, the law holds out to them a strong inducement to become *intemperate*. It is too well known to be doubted that the constant use of the quantity of spirit allowed by the law must necessarily form a strong propensity to excess. The best judges of this matter agree that the use of ardent spirits gives neither vigor to the body, nor courage, nor any other valuable property to the mind. It is said that the men are not compelled to the use of spirits. But, sir, it is provided for them by law, and by law measured out to them. If they reject it they sustain so much loss. They are not permitted to substitute for it articles of real use or necessity. Thus intemperance is virtually imposed on them by public authority. And what do the resolutions propose! They do not propose to deny to any the use of ardent spirits, but they propose to the seamen and marines an inducement to abstain from the use of them. They offer to them the option of having, instead of their rations in spirit, articles that may conduce to their comfort; or double the amount of their rations, to procure bread for their wives and children, or to provide for the seasons of sickness and old age. I thank the gentleman, [Hon. Mr. Condict,] who offered these resolutions. They do him honor as the friend of his country. I thank the gentleman from South Carolina, [Hon. Mr. Drayton,] for the able remarks he made yesterday in support of them. They furnish lessons friendly to public virtue. The existing law cannot be defended. With one hand it holds out to those engaged in the public service a constant and strong inducement to intemperance, and on the other hand the penalties of disgrace and death for crimes to which intemperance leads. Intemperance is the great instigator of crimes. Its name is "Legion," and its work destruction. * * * *

Mr. Ellsworth remarked—"We certainly can place before our seamen a temptation to temperance. This expedient has succeeded on land, it may on water. Much, he said, had been done, in some parts of the country, and although the honorable Chairman of the Naval Committee, (Mr. Hoffman) had, he thought, attempted to ridicule the efforts of temperate societies, and pronounced a sort of eulogy upon that "democratic thing whiskey," as he repeated several times, for what purpose, Mr. E. said, he could not understand, he would lift up his voice, in this public place, in favor of these benevolent and efficient means of saving our fellow men. Health, reputation, riches and life followed in their train. The tears of parents and wives had been dried up, and their hearts made to overflow with expressions of gratitude and joy, to the author of these benevolent movements. Besides, sir, the experiment has been tried in naval service. Mr. E. appealed to France and England. The former, he said, used a cheap wine, and the latter beer in their navies. * * * * * * * *

Temperance Society at Nassau Hall College.—By a letter from a correspondent in Princeton, N. J. we learn that the cause of Temperance has decided friends among the young gentlemen who are members of the venerable College in that place. He states, that a "Society on the plan of entire abstinence has been recently formed by the students of Nassau Hall, the majority of whom have attached themselves to it One or two young gentlemen who had been in the habit of a pretty free use of ardent spirits, were among the first to attach their names to the Constitution."—*S. Rel. Tel.*

From the Missionary Reporter.

KENTUCKY.

Extracts from the report of the Rev. *Simeon H. Crane*, one of the Agents of the Board for this state, dated Lexington, Jan. 28th, 1830.

"You will learn from this communication, that I have spent *six* Sabbath in the service of the Board of Missions, though every day in the week has not been spent exclusively by me in this delightful and laborious employment. I have travelled about 250 miles, preached 21 sermons given several exhortations, and collected $108. I have likewise formed and prepared the way for forming 18 or 19 Auxiliaries to the Board."

The congregations visited by Mr. C. are the following, viz. in *West Lexington Presbytery*, Mount Horeb, Bethel, Woodford, Versailles and Grier's creek. In *Louisville Presbytery*, Lawrenceburgh & Benson. In *Transylvania Presbytery*, Harrodsburgh, New-Providence, Springfield, Lebanon, Bethel Union, Perryville, Hanging-Fork, Buffaloe Spring, Paint Lick, Mount Vernon and Lancaster.

"The reason," says the Agent, "why donations are so seldom, is, that an agent has been employed by the Synod of Kentucky to collect funds from the churches for the endowment of a Theological Professorship in Centre College.

"I have only to add, that the plans and operations of the Board meet almost invariably with the cordial approbation, and the prompt and energetic co-operation of the churches which I have visited. I have not met with a successful refusal from any church, and only in one or two instances from individual members. The principal reason of which is, because I have not elicited opposition, but gone straight forward, turning neither to the right hand nor the left to notice any other Missionary Association."

ISLANDS IN THE SOUTH SEAS REJOICING.

Extract of a letter from the Rev. D. Darling, of the London Missionary Society, under date of Tahiti, April 27, 1829, to the Directors:—

The work of the Lord still prospers at Tahiti; and although many enemies of the church of Christ here, have risen up, we rejoice to say that the faith of thousands remains unshaken.

You would delight to witness our congregations when assembled to worship "the living and true God." The numbers of hearers is great, their attention good, and many note down the heads and particulars, as they fall from the lips of the speaker.

The whole of the New Testament is now read with facility and delight by many at all the stations. And what is better than all, we have undoubted proofs that not a few who have been removed by death, have died in the faith, and are gone to glory, through the blood of God's dear Son, the ever blessed Redeemer of mankind.

At Tahiti the gospel has taken so deep a root that all that the enemies of the cause can say, can never stop its growth. Let such persons go to the Fegees, to the Navigator's or Marquesas groups of islands, and then they will see what the gospel has done for Tahiti.

It would be found that they could not dare to come to anchor at the former groups, for fear of being cut off, killed and eaten; while at Tahiti they can anchor when they please, and stay as long as they please, none interrupting them. And I would ask, what is it that has made the difference! It is the gospel accompanied by the power of God.

We understand the Rev. Dr. Milnor, of New York, has taken passage for Liverpool, in the packet ship Florida, which sails on the 16th inst. He intends to be present at the London Anniversaries in May, and will appear as the representative of some of our principal benevolent institutions.—*N. Y. Obs.*

STEAM-BOATS IN THE WEST.

A writer in the Cincinnati Daily Gazette, gives the following sketch of the origin and progress of steam-boat navigation on the Mississippi.

The first boat built on the Western waters, of which the writer of this article has any record, was the New-Orleans, built at Pittsburgh in 1811; he has no account of more than seven or eight built previously to 1817; from that period they have been rapidly increasing in number, character, model, and style of workmanship, until 1825, when two or three boats, built about that period, were declared by common consent, to be the first in the world. Since that time, we are informed, that some of the New York and Chesapeake boats rival, and probably surpass us in richness and beauty of internal decoration. As late as 1816, the practicability of navigating the Ohio with steam-boats, was esteemed doubtful; none but the most sanguine augured favorably. The writer of this well remembers that in 1816, observing in company with a number of gentlemen, the long struggle of a stern wheel boat to ascend horse-tail ripple, (five miles below Pittsburg,) it was the unanimous opinion that "such a contrivance" might conquer the difficulties of the Mississippi, as high as Natchez, but that we of the Ohio must wait for some more happy "century of inventions." In 1817, the bold and enterprising Captain Shreve, (whose late discovery of a mode for destroying snags, and improving Western navigation, entitles him to the reputation of a public benefactor,) made a trip from New-Orleans to Louisville in twenty-five days. The event was celebrated by rejoicing and by a public dinner to the daring individual who had achieved the miracle. Previous to that period, the ordinary passages by barges, propelled by oars and sails, was three months. A revolution in Western commerce was at once effected. Every article of merchandize began to ascend the Mississippi, until we have seen a package delivered at the wharf of Cincinnati, from Philadelphia, via New-Orleans, at one cent per pound. From the period of Captain Shreve's celebrated voyage till 1827, the time necessary for the trip has been gradually diminishing; during that year, the Tecumseh entered the port of Louisville from New-Orleans, in eight days and two hours from port to port!

Since the introduction of the steam-boat, the memorandum before me furnishes a list of 323, whose united tonnage may be estimated at about 56,000 tons, employed during this period, on the waters of the Mississippi and Ohio. The largest size rated about 500 tons, but a large majority of them are under 250 tons.

The average first cost of a steam-boat is estimated at $100 per ton; the repairs made during the existence of the boat, amount to one-half the first cost. The average duration of a boat has hitherto been about four years; of those built of locust, lately, the period will probably be two years longer.

The number of steam-boats now in commission, is stated by this writer, at more than 200, the average tonage of which may be stated at 175 tons, making the amount now employed, 35,000 tons. It is estimated that 525,000 cords of wood are annually consumed which, at $2 25 a cord, makes the annual expenditure for fuel alone, $1,181,000. The other expenditures are calculated by the most intelligent owners, at $1,300,000, making the present total annual expenditure nearly $2,500,000. The writer then adds:

We cannot better illustrate the magnitude of the change in every thing connected with Western commerce and navigation, than by contrasting the foregoing statement with the situation of things at the time of the adoption of steam transportation, say in 1817. About 20 barges, averaging 100 tons each, comprise the whole of the commercial facilities for transporting merchandize from New-Orleans to the "Upper country;" each of these performed one trip down and up again to Louisville and Cincinnati, within the year. The number of keel boats employed in the Upper Ohio, cannot be ascertained, but it is presumed that 150 is a sufficiently large calculation to embrace the whole number. These averaged 30 tons each, and employed one month to make the voyage from Louisville to Pittsburgh, while the more noble and dignified barge of the Mississippi made her trip in the space of 100 days, if no extraordinary accident happened to check her progress.

The Mississippi boats now make five trips within the year, and are enabled, if necessary, in that period, to afford to that trade 35,000 tons. Eight or nine days are sufficient on the Upper Ohio, to perform the trip from Louisville to Pittsburgh and back. In short, if the steam-boat has not realized the hyperbole of the poet, in "annihilating time and space," it has produced results scarcely surpassed by the introduction of the art of printing.

PATRICK HENRY'S OPINION OF DEISM.—The view which the rising greatness of our country presents to my eyes, is greatly tarnished by the general prevalence of deism, which with me is but another name for vice and depravity.—I am, however, much consoled by reflecting, that the religion of Christ has, from its first appearance in the world, been attacked in vain by all the wits, philosophers, and wise ones, aided by every power of man, and its triumph has been complete. What is there in the wit or wisdom of the present deistical writers or professors, that can compare them with Hume, Shaftesbury, Bolingbroke, and others; and yet these have been confuted and their fame is decaying; insomuch that the puny efforts of Paine are thrown in to prop their tottering fabric, whose foundation cannot stand the test of time."

FOREIGN NEWS.

Latest from Colombia.—By an arrival at New York from Carthagena, accounts have been received to the 9th of February.

The Constituent Congress of Colombia was installed at Bagota on the 20th of January, according to the decree of December 24th. Forty-seven deputies were present, exceeding the number required for a quorum. They went from the palace of the government, with the Liberator President at their head, to the Cathedral, to attend a solemn mass, and thence to the hall appointed for their sessions, where many citizens were present. There, after a short speech, the President, accompanied by the ministers of foreign relations and the interior, administered the oath to the deputies, who presented themselves two by two. The deputies then proceeded to vote for their president. Sucre received 25 votes, and was declared President. Esteves, Bishop of Santa Maria, was then chosen Vice-President by 30 votes; and Burgos, Secretary. The Liberator then declared the Congress legally installed, and gave the officers their seats.

The following is an extract from an address of Bolivar to the Colombians, announcing the resignation of his command:

Colombians! This day I cease to command you. Twenty years I have served you in quality of a soldier and a magistrate. In that long period we have reconquered the country, liberated three republics, and suppressed many civil wars; and four times I have restored to the people their omnipotence, by spontaneously assembling four constituent Congresses.

Fearing I might be considered as an obstacle, in placing the republic on the basis of its happiness, I have thrown myself from the lofty magistracy, to which your bounty has raised me. Colombians! I have been the victim of ignominous suspicions, without having had the power to defend the purity of my principles. The same persons who have aspired at the supreme command, have endeavoured to tear me from your hearts, by attributing their own sentiments to me, by making me appear the author of projects they have conceived; and by representing me as aspiring at a crown which they have offered me more than once, and which I have rejected with the indignation of the proudest republican. Never, never, I swear to you, has my mind been stained by ambition for a kingdom, which my enemies have artfully forged, to destroy me in your opinion.

In an "Exposition of facts made to the Congress by the Council of Ministers," at Bolivar's orders, Castillo says, that almost all the Colombians have made expressions, within a few years past, in relation to the kind of government proper to be established, and all agree on that which shall best support liberty. The only difference is in regard to the executive power. "Some," he says, "desire a supreme magistrate for life, others an hereditary one—the *greater part* desire that he may be *elective* and *temporary*—the Liberator alone has not expressed an opinion." In his message to the Congress, Bolivar says—"I fear, with some reason, that my sincerity may be doubted, when I speak to you of the magistrate who must preside over the republic. But the Congress ought to be convinced that their honor is opposed to their thinking of me for that appointment, and mine in thinking of accepting it."—"Believe me, a new magistrate is indispensable for the republic; the people wish to know whether I will ever cease to command. The American states regard me with a certain inquietude, which may bring upon Colombia evils like those suffered in Peru. Even in Europe, there are some who fear I may discredit, by my conduct, the noble cause of liberty. From this time, I am only a citizen in arms, to defend the country, and obey the government."

Hayti and Spain.—The Baltimore American of Saturday, contains an abstract of the proclamation of President Boyer, relative to the demand upon the Haytien government by the King of Spain, for the restitution of the former Spanish part of the Island. It is dated 6th of February, and is entirely firm in opposition to the claim.—*N. Y. Obs.*

MISCELLANEOUS ITEMS.

The Williamstown, Ms. Lyceum have voted to plant a nursery of 12,000 white mulberry trees early in the spring, and appointed a Committee to carry the resolution into effect.

The Philadelphia Gazette says that the new almshouse on the west bank of the Schuylkill, will have a front of eight hundred feet, with two wings, each extending back five hundred feet. It will, probably, be the largest poor-house in the world.

By a notice in the London Baptist Magazine for January, it appears that about ten thousand copies of the Memoirs of Mrs. Judson, had been sold in that country, in little more than six months.

A Charleston paper remarks, that there are said to be at least *twelve hundred* persons engaged in hunting gold at this time in the Cherokee Nation; and it is said, that although they lose much by their clumsy manner of procuring and washing it, they nevertheless contrive to make on an average *five* dollars a day.

The Grand Jury, for the Territory of East Florida, for Duval County, presented at the last session of the Superior Court, as a nuisance, the keeping open of shops on the Sabbath.

The Town Hall, or Centre School, in Belchertown, Mass. was lately destroyed by fire: loss estimated at $1,500.

Point Levi Church, opposite Quebec, was consumed with all its contents, on the night of the 14th ult.; supposed to be the work of an incendiary.

POETRY.

THE SILENT MULTITUDE.

A mighty and a mingled throng
Were gathered in one spot:
The Dwellers of a thousand Homes—
Yet midst them Voice was not.

The Soldier and his Chief was there—
The Mother and her Child:
The Friends and Sisters of one hearth—
None spoke—none moved—none smiled.

There lovers met, between whose lives
Years had swept darkly by:
After that heart-sick hope deferr'd—
They met—but silently.

You might have heard the rustling leaf,
The breeze's faintest sound,
The shiver of an insect's wing
On that thick peopled ground.

Your voice to whispers would have died
For the deep quiet's sake;
Your tread the softest moss have sought
Such stillness not to break.

What held the countless Multitude
Round in that spell of peace?
How could the ever sounding life
Amid so many cease?

Was it some pageant of the air—
Some glory high above,
That link'd and hush'd those human souls,
In reverential love?

Or did some burdening passion's weight
Hang on their indrawn breath?
Awe—the pale awe that freezes words?
Fear—the strong fear of death?

A mightier thing—Death, Death himself
Lay on each lonely heart!
Kindred were there—yet hermits all—
Thousands—but each apart.

FELICIA HEMANS.

MISCELLANEOUS.

From the Portland Courier.

Sketch of the Life of

SIR MATTHEW HALE.

This bright ornament of the English bench and of humanity was born at Alderly, Nov. 1st, 1609. He was an only son, and his parents both dying before he was five years old, he was sent to school under the guardianship of a distant relative. His guardian intended him for a divine, and sent him in his 17th year to the University of Oxford. Here he was for some time distinguished for progress in study as he had been during his preparatory course, but at length his mind became so corrupted by gay company and visiting the theatre, that he almost entirely abandoned study. In this state he gave up all thoughts of a classical profession, and resolved to be a soldier. It happened, however, that a lawsuit in which he was engaged, respecting a claim on some part of his estate, called him to London, where his sound judgment and admirable management in the case, attracted the notice of his counsel, Sergeant Glanvill, who perceiving in him the talents adapted to a legal profession, persuaded him to study law. He immediately left the University and entered Lincoln's Inn: at this time he was twenty years old. A reformation now commenced in his character; he studied for many years sixteen hours a day, forsook all bad company, formed a resolution, which he never broke, of not visiting the theatre, and applied himself assiduously to the duties of religion. Mr. Hale early attracted the attention and acquired the friendship of several great men, particularly of Noy, the Attorny General, who assisted him much in his studies, Mr. Selden the learned antiquary, and Mr. Vaughan, afterwards Chief Justice of the Common Pleas. Mathematics, natural philosophy, medicine and ancient history, received a considerable share of his attention. It was a saying of his "That no man could become eminent in any profession without a knowledge of many other sciences." Divinity, however, was his favorite pursuit, and so great was his proficiency in that science that those who have read his theological works might be inclined to think he had studied nothing else. At the time he commenced practice at the bar, he proposed to himself as a pattern Pomponius Atticus, and in many respects he followed the example of that illustrious Roman the rest of his life; especially in never engaging in politics, and in always inclining to favor this party in any case, which might be least popular On the rise of Cromwell he attached himself to the party of the King, though he would take no active part in the political disturbances of the day. Cromwell, on his accession to the protectorate, fearing the great influence of Mr. Hale, resolved to remove him from practice, and appointed him a Justice of the Court of Common Pleas. He hesitated for some time from conscientious motives, to receive a commission from one whom he justly deemed a usurper, but at length considering that the administration of justice is necessary under all governments, he consented to accept the office, though he would never acknowledge the authority of Cromwell.

From the death of Cromwell in 1658, to the restoration of Charles the II. 1669, he lived in retirement. Soon after this event he was appointed Lord Chief Baron. Though himself a staunch Churchman, Judge Hale was very liberal to the Non-Conformists, and his decisions in favor of that persecuted class, strikingly evince his strict regard to justice, and his disposition to support the weaker party, when it can justly be done. He always refused to accept any presents which it was common to give to judges at that time. Once when he was Chief Baron, a gentleman who had a suit about to be brought before him, sent him a buck for his table. On the day of trial, the Judge finding one of the parties was a gentleman who had previously made him a present, stopped the proceedings of Court, and would not go on till he had paid for the venison. He was a great enemy to all rhetorical display, believing it wrong that the feelings of the judges and jury should be so excited by the eloquence of the pleader, as to bias their judgment.

In 1671 he was promoted to be Lord Chief Justice of the Court of King's Bench, which office he held till February 1675, when he was obliged to resign it on account of his health. From this time his health gradually declined until December 25th, of the same year, when he died, with christian composure and in full hope of immortal happiness. He was buried in the churchyard of his native parish, as he disapproved of burying in churches, saying, "That Churches were for the living, churchyards for the dead."

Judge Hale was a man of lively imagination, quick passions, over which he acquired and preserved an admirable control, and a devout and exemplary christian. He always maintained family worship, and was so constant an attendant of public worship that for thirty years from the time he began the study of law he was not absent a single Sabbath. The choice of his friends shows particularly the religious bent of his disposition. Archbishop Tillotson, Dr. Ward, Bishop Wilkins, Dr. Barrow, and the celebrated Richard Baxter, were among his most intimate associates. The works of Hale, which are very voluminous, are mostly of the subjects of Law, Divinity and Natural Philosophy. He had a talent for poetry, but cultivated it but little.

From the Christian Mirror.

THE THREE BROTHERS.

The future is a mystery. We know what has been; but what shall be, is hidden from us—is obscured in darkness; and our shortsightedness cannot penetrate the thick clouds of futurity. Man who is born in affluence, and surrounded by friends, may have been forsaken, friendless, and imprisoned, ere the day of death arrives, with none to remember his sorrows, or soothe his mental agonies; while he who is of obscure birth, known only as poverty is known, may have arisen to conspicuous seats, and distinguished honors. Ever thus it is. Then let none boast of birth, or wealth, or friends; nor let the forsaken be cast down. Surely we know not what a few years will bring forth.

It was a calm and serene morning in June. The glorious sun had but just peered over the far distant ocean. Not a cloud was stretched in lawless repose on the blue vault of heaven. But silence reigned—as if the globe had been changed from all its noise and bustle into a magnificient charnel-house. But soon the stillness was broken by the infant prattle of a fond mother's cherub ones. They had arisen with the sun, and were now sporting in all the loveliness and buoyancy of childhood, upon the dark green earth. That mother then was happy. She could smile with her children, and look up to God and bless him for the happiness which he was permitting her to enjoy. But could she have overturned the strong-sealed pages of the future, her joy would have instantly been turned into sorrow—and the flush of health would have been swept from her brow. But it was not best for her to read the fearful destiny of those whom she held dear as life.—They were comparatively innocent then, and she, like too many indulgent parents, presumed they ever would be thus. No crimes had stained their characters: they knew no wrong. Gay and ardent, careless of the future, away old time, hurried the earliest morning of their days.

Soon had the eldest stepped upon his fourteenth year; but he was entirely an altered being. He now could drink and swear, and fight, without fearing God or man. No one who knew him, would employ the impious youth, neither would he live at home; but uniting himself with a ship's crew, he followed a seaman's life, for a few months, and then was swallowed up by the great devourer, Ocean. Thus ended the life of the eldest son, who was once the pride of a father, and the beloved of a tender mother.

The second is not dead. A little while ago I saw him. But ah, how different from what he once was! iniquity had taken fast hold of him—he was intoxicated—and since then he has committed a crime, which bids him lie within the walls of a prison—condemned by the just laws of his country.

The third went down to the grave, a wayward and an erring youth—in a short time his days were at their full I can distinctly remember the day I looked upon him, when his eyes were closed forever.

The same sun moves up the clear blue sky, as it did one-and-twenty years ago—but it throws not its beauteous beams upon the animating countenance of that once fond mother—nor does its golden rays gladden her sorrowing heart. She is dead to nature—dead, almost to earth—for she has lost all that she once held dear. And can a mother forget those whom she nursed in helpless infancy? And when they are no more, does she forget that they ever were? Never! But had she nurtured them to pray, and trained them up in the service of the Lord, think you, that she would now have been childless?—now left to mourn because her children are not? Here is a warning to parents—your offspring now are young, and there *is* hope. And will you suffer this precious seed time to glide unimproved away? You now look with deep anxiety upon your children, as they skip about in life's young gaiety—and so did that mother of whom I have been speaking. But do not, I pray you, neglect to go with them to your closets; for soon like her you may be called to mourn, as one and another of them are removed forever from your domestic circles.

What is, or can be more pleasing, than to observe a whole family kneeling before the fireside altar. There infancy and age unite in pouring forth the fervent desires of the heart, to the great God who made them. Would that every family was such!—then we could look forward with feelings of delight; and though we should soon lay our bodies in the dust, feel assured that our God would be our children's God, and the God of our children's children, even to the latest posterity

And is there nothing here, young friends, that should interest you? The sun of your days may go down in the morning; and are you prepared to die?—have you given up all that you once held dear, to follow the Saviour? Has he your whole heart, and have you this day been upon your knees, to thank him for preserving your lives and health during the silent hours of the past night? If not, you are unprepared for death. But I would beseech you as your friend, to become a Christian—to be reconciled to God;—then, should you early be called away from earth, the Lord would take you up to glory, to enjoy and praise him forever and ever.

S. D. C. C.

"THE WAY MY PA DOES."

Or a child's description of a Sabbath in his Father's house.

Pa rises very early in the morning, and when he is drest he goes alone by himself, I suppose to pray—for Christ has said, "when thou prayest enter into thy closet, and shut to the door, and pray to thy Father who is in secret." Then he calls us all together—servants and all—and all of us that can read, takes each his own Bible, and turns to the chapter to be read. We all know where it is. After reading the chapter himself, he sometimes asks us to read one or two verses, and then puts a question or two for us to answer. When we do not know what it means, he tells us; and when we ask him questions, he very kindly answers us when it is proper he should; for we sometimes put to him improper questions, and he tells us so. After this he always sings, and we unite with him as well as we can. We then all kneel down, and he prays: My heart has often felt very bad, when he confessed before God our sins, our ingratitude, our unworthiness to receive the many favors which a gracious Heavenly Father has always been bestowing upon us, and I have often wondered that God should be so merciful as to give his only son to die to save sinners. Prayer being over, and breakfast, most of us go to the Sabbath School; and we are taught that it is very wrong to go there, without knowing our lessons. This Pa attends to during the previous week; and Ma sees that we obey his directions, and helps us also; sometimes I think more than Pa does. The minister preaches; and I can tell by the looks of Pa how he likes the sermon—At any rate he never says in our hearing that he does not like it. After sermon we return home—for we are never allowed to play or visit on the Sabbath—he questions us about the text and the sermon, and we learn a great deal more from him than we did from the minister; because the minister sometimes forgets that he has children in his congregation; and I have moreover observed that when he speaks so that I can understand him, all seem better pleased with his sermon. Because we go to the Sabbath School, my Pa does not think that is enough, but he teaches us by himself, by asking us questions from the catechism which we have committed to memory, and then telling us something more to explain it. Sometimes we read to him from the Bible, and other good books, and sometimes he reads to us. In this manner, the interval between the forenoon and the afternoon service is principally filled up. My Pa thinks it wrong to work on the Sabbath, and therefore every preparation that can be made, is made on Saturday, to avoid breaking God's holy day.

The evening is spent much like the morning: Prayers are over early, and we retire to rest with grateful hearts that God has given us so good a father to teach us what we must believe and do, in order to be saved. This is the way my Pa does.—*Charleston Obs.*

JUVENILE BENEVOLENCE.

The following incident related at a late anniversary, may be thought worthy of notice:—

Three boys, belonging to a Sabbath School, were last spring informed by their parents, that they might cultivate a piece of ground for themselves in order to make an offering to the Lord. The fruits of their labours were four bushels of corn each, for two of them, and sixteen bushels of potatoes for the other, all of which have been sold for seven dollars, and appropriated by the boys in the following manner: One half to the Sunday School Union, and the other half for the purchase of books for the library of their own school.

May not this afford a useful hint to others? How easily might children be taught to supply themselves with libraries by the same means! It might not interfere with their ordinary occupations, and might keep them from the demoralizing diversions of youth. It might strengthen both mind and body, and accustom them to deeds of love and charity.—*Christian Advocate.*

TALIPOT TREE OF JAFFNA.

The Talipot tree is one of the most remarkable of the palms, (if it be properly classed with them, as it has been by some,) but it is of very rare occurrence: and has been well described by Mr. Spaulding in his journal from this mission. It is usually somewhat taller and larger than the palmyra, is more uniformly erect, and has a much wider spread leaf at top. The circumference of this leaf is indeed such as to cover six or eight persons from the rain when spread, and yet it is so light as to be easily carried in the hand, as it often is, in the shape of a long fan. Natives of distinction often have these umbrella fans handsomely ornamented, borne over their heads by a servant. The tree blossoms and bears fruit but once in its life, and that at the end of about 40 years. The sheath which envelopes the flower is very large, and shoots up from the centre of the leaf crowned top, to the height of 15 or 20 feet. When it bursts, it is said to make an explosion like the report of a cannon. Afterwards, it shoots forth branches, spreading on every side, and dividing into innumerable stems, like tassels on the top of Indian corn, on which are beautiful yellow flowers, of a strong smell. The whole tuft is a magnificient cone, nearly thirty feet in height and half that in diameter. The flowers are succeeded by a small fruit the size of a cherry, but of no use, except to propagate the tree. It is, however, remarkable as an instance of the luxuriance of nature, that, though this singular tree bears fruit but once, and then dies, it then produces seed enough to cover a large tract of country with its progeny.—*Mr. Winslow's Missionary Journal.*

NOTICE.

MR. David A Sayre, of Lex. Ky. has been appointed by the Executive Committee of the Board of Missions, Treasurer of the Board for the Synod of Ky. The Treasurer's of all the Auxiliaries, formed within the bounds of this Synod to the Board, are therefore, requested to forward either to the Rev. Joshua T. Russell, Corresponding Secretary and General Agent, No. 112 South Third St. Philadelphia,—or, if more convenient, to Mr. David A. Sayre Lexington, Ky. the number of subscribers obtained and the amounts subscribed, but not the names—(as it is found impracticable by the Board to receive them) and they are *particularly requested* to have all the names and monies paid for the Reporter forwarded. SIMEON H. CRANE.

Lexington, Ky, March, 1830.

FEMALE TUITION.

IF my friends please to send them, I will take into my family ten or twelve young ladies, and teach them whatever their parents may wish me to teach them. Those who come will please to oe at my house on the second Monday in April next.

JAMES K. BURCH.

Danville, Ky. Feb. 16th, 1830.

CLELAND'S HYMNS,

3D EDITION—ENLARGED,

FOR sale at the office of the Western Luminary, Lexington,—and at Morton & Co's. Book-Store, Louisville, Ky.

Price 36 per dozen—62½ cents single.

Lexington, Ky. Feb. 17, 1830.

LAFAYETTE SEMINARY

AND

YOUNG LADIES' BOARDING SCHOOL.

THE next Session of this Seminary will commence on Monday the 15th of Feb.

In this Seminary instruction is given in all the English Branches usually taught in the highest schools of this kind. In addition to these, Latin, French, Music, Drawing and Painting, Fine Needle-Work, and working on Lace are also taught.

Besides the Principal, three young ladies are constantly employed in the different departments of instruction, and no pains will be spared to render the education of our pupils as thorough and complete as possible.

TERMS—First Class, eight Dollars per Quaarter—Second, six Dollars—All under ten years of age, five Dollars—Musick, eight Dollars—Drawing and Painting, eight Dollars.

Peculiar advantages are afforded to those who board with the teachers.

ORRAMEL S. HINCKLEY, A. M.
Principal and Superintendant.

Lexington, Feb. 1. 1830.

The Olive Branch will insert the above 5 times and send the account to this office.

LEBANON SEMINARY.

THE subscribers respectfully inform the public, and particularly the friends of literature, that they have lately taken the charge of the Lebanon Seminary, Washington county, (Ky.) in which they have just opened a school for the reception of students. The branches taught in this institution, and the terms of tuition are as follows:

Reading, Writing, Arithmetic and Book-Keeping, $10 per aun. or $5 per session.	
English Grammar and Geography $10 per annum, or $6 50 cts. per session.	
Logic, Rhetoric and Evidences of Christianity,	$15
Geometry, Algebra, Natural Philosophy, &c.	15
Latin and Greek Languages	25
Latin without the Greek, together with oti er branches	20

The subscribers are well apprized of the common and intense anxiety of parents to become well acquainted with the qualifications and character of those to whose care they may intrust their children for the purpose of receiving instruction. But, notwithstanding, they offer neither pledges nor promises, but can only say that "to think is to learn" shall ever be their motto, and a sincere desire to promote the cause of literature shall uniformly influence their conduct as teachers. The town of Lebanon possesses every common advantage for the accommodation of young gentlemen from a distance. The society is good and terms of boarding cheap. A respectable farmer, living near the Seminary, has pledged himself to board a considerable number of students at the rates of $40 per annum, or 75 cts. der week.

R. C. GRUNDY, *Principal of the Classical & Mathematical Department.*

A. S. HOUSWLY, *Principal of the Reading & Writing Department.*

January, 1830.

GREENVILLE FEMALE ACADEMY,

HARRODSBURG, KY.

WILLIAM D. JONES,

HAS purchased, and is now fitting up, the Greenville Springs, and will open a Female Academy on the first Monday in May next. This establishment and its advantages are too well known to the public to need particular mention. The studies of the young ladies who may be committed to his care will be constantly conducted by himself. Having determined to engage in the instruction of Females, from a conviction of the extensive sphere of usefulness which it offers, he will use every effort to make his institution as permanent and as extensively useful as possible. His own interest, the usefulness and reputation of his school, he deems are sufficient pledges for his strict attention to his pupils. The following will be the course of studies:

First Class—Reading, Writing, Spelling (with definitions,) Mental Arithmetick, English Grammar with exercises, &c.

Second Class—Reading and Arithmetick continued; Geography, History, ancient and modern, Rhetorick, Logic and Compositions.

Third Class—Astronomy, Natural Philosophy, Moral and Intellectual Philosophy, Natural Theology, Evidences of Christianity and Compositions. Any of which may be omitted at the option of parents.

The year will be divided into two Sessions, of five months each; the summer session beginning on the first Monday in May, and ending the last of September; the winter session, beginning on the first Monday in November and ending the last of March.

TERMS.

Boarding, with washing, fuel, &c. including tuition, per session,	$55 00
Tuition without boarding,	15 00

Payable quarterly in advance.

Accomplished teachers of Musick, Painting, &c. will be employed, and instruction in the several ornamental branches may be had at a small additional charge, and if the demand will warrant it, teachers of the French and other Modern, and the Ancient Languages, will be employed. Those who feel disposed to educate their daughters or wards at this institution, can, for further information, apply to WILLIAM D. JONES,

Harrodsburg, Kentucky.

Or refer to the professors of Centre College and the gentlemen of Danville and this place. Many other references might be added, but he supposes such information as may be desired, can be had from these.

December 18th, 1829.

TERMS OF THE WESTERN LUMINARY.

[PUBLISHED EVERY WEDNESDAY.]

Two Dollars and Fifty Cents per annum, payable within the year,—or *Two Dollars*, if paid in advance, or within the first six months.

Arrearages must be paid before the paper can be discontinued.

☞ Persons procuring five new subscribers, and paying for them in advance, shall be entitled to a sixth copy gratis.

Advertisements inserted at the usual rates.

☞ All communications must be post paid.